THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The formation of character is not, as it ought to be, the chief concern with every man. Many wish merely to find a recipe for comfort, directions for acquiring riches, or whatever good they aim at."—GOETHE.

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REPENTANCE A TWO-FOLD PRINCIPLE.

(*Concluded from page 804.*)

The doctrine of repentance naturally carries with it the requirement of restitution. In exhorting those who have stolen to steal no more, we may with propriety add, "And make full restitution to those from whom you have stolen."

As to our obligations to God for offenses committed against Him, He requires that we shall come to Him with a confession of our sinfulness and with determination to abstain from evil in future, and to serve Him faithfully. In a revelation given through the Prophet Joseph Smith, August 2nd, 1833, the Lord says: "Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me." The quality of divine mercy is here given expression. All sins committed, except, of course, the unpardonable sin, are forgiven us, but God requires that we shall thenceforth observe our covenants by sacrifice, every sacrifice which the Lord shall command. The Prophet Ezekial was instructed of the Lord as follows: "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore again the pledge, *give again that which he had robbed*, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath com-

mitted shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Ez. 33: 14-16.) There is mercy extended even to the wiping away of past sins, provided we continue in righteousness and in the service of God, but if we return again to the ways of evil, the repentance we did make is not counted to our credit. (Ezek. 33: 13). The Lord said to Ezekiel as recorded in the same chapter: "When the righteous turneth from his righteousness, and commiteth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." (Ezek. 33: 18, 19).

In the truly repentant heart there is a desire to atone for all the wrong done, whether towards God or man. The conversion of Saul of Tarsus furnishes a good example of this principle. He had been guilty of persecuting the saints in Jerusalem, had taken active part in the stoning of Steven, at least to the extent of holding the raiment of those who did the work. And while on his way to Damascus with letters to bring the saints there to punishment, he received that memorable vision. His proud and vengeful spirit was subdued, and he humbly enquired what he should do. He no doubt felt that since he had persecuted the Lord, there would be required of him some restitution. He was told to go into Damascus and there one Ananias, a servant of the Lord, would tell him what was required of him. We have but a brief account of the instructions delivered to him of Ananias, but that they included a plan of compensation for past offenses against Christ is evident from the subsequent course of the great Apostle to the Gentiles. It is recorded: "Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9: 19, 20.) The remarkable energy with which Paul engaged in the ministry, and the trials that he so bravely endured for the sake of his testimony, give evidence of the genuineness of his repentance.

Book of Mormon history records a similar case in the instance of Alma, the younger, and the four sons of King Mosiah. These young men became possessed of a refractory spirit and went about sowing discord and unbelief in the hearts of the saints. While journeying to a new locality to prosecute their unholy work, they were met in the way by an angel of the Lord, who rebuked them. So surprised were they, and so stricken in their hearts that, like Saul of the eastern hemisphere, they cried "What shall we do?" The angel instructed Alma to desist from attacking the faith of the saints, even if he himself did not care to be one with them. But Alma had been converted and decided that he would be one with them. He testified: "My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched and my soul is pained no more. I had rejected my Redeemer and denied that which had

been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all." Even as Paul, he began immediately to preach that Christ should come, who was the Son of God. "Alma began from this time on to teach the people, and those who were with Alma at the time the angel appeared unto them: traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them." The four sons of Mosiah, likewise, engaged in the work of atonement and preached the coming of the Redeemer, "zealously striving to repair all the injuries which they had done to the Church: confessing all their sins, and publishing all the things which they had seen." (Book of Mosiah, chapter 27.)

It would be contrary to our innate sense of justice to suppose that a man who had wronged another could be accepted of God and made clean of his sins, without exerting himself to the utmost to undo whatever of wrong he had done his fellowman. "Therefore all things that ye would that others should do unto you, do ye even so to them. For this is the law and the prophets." (Matt. 7: 12.) Therefore, if a man have robbed, let him "give again that which he has robbed." If he has cheated another let him restore that which he has dishonestly taken. If he has borne false witness against his neighbor, in any degree, from idle gossip to malicious slander, let him set about to undo the wrong. The sin of bearing false witness is one of the hardest of all sins to remedy, but in the truly penitent heart, there should be the desire and the effort. Falsehood travels on the wings of the wind, while Truth seems to plod along with weary feet. It is easy to tear down, but infinitely difficult to build up. Evil can be wrought in an hour that years will not undo. A teacher of philosophy once used a striking illustration to impress upon the minds of his pupils the seriousness of trifling with the reputation and character of others. He gave one of the pupils a feather pillow and told him to open the window and scatter to the winds the contents of the case. The feathers of course, were scattered far and wide. The teacher then instructed the pupil to go out and gather up every feather, replacing it in the pillow-case as it was. "These feathers," he said, "represent lies and the rapidity with which they scatter. It is as difficult to undo them when once set afloat as it is to gather up all the feathers." Now, while the pupils could never hope to gather every single feather, they must gather all they could if they would learn the lesson well. So it is with us. If we repent fully and truly, we will show it by our efforts to undo all wrong that we have committed.

Another evidence of genuine repentance is the desire to be forgiven of those against whom we have trespassed, and the forgiving

of those who have trespassed against us. In this we may display the presence in our souls of the divine spark of mercy. A thief may repent and desert his evil ways with a broken heart and a contrite spirit; feel that godly sorrow which "worketh repentance unto salvation"; and be absolutely unable to return all that which he had stolen, and likewise, a man may have borne false witness and not be able to undo to the full the evil thus wrought, but mercy bridges the gulf over. "Forgive us our debts as we forgive our debtors," was a part of the prayer that Jesus taught His disciples. "For if ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." We are taught in that same sublime sermon, that we are to strive to be forgiven of our brother, before we seek to offer our offerings to the Lord. "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled with thy brother and then come and offer thy gift." The Savior taught the principle plainly in one of His parables. He likened the kingdom of heaven unto a king who wished to have an accounting with his subjects. One was brought before him who owed ten thousand talents, but he was unable to pay. The king ordered that he, with his wife and children should be sold, as was the custom, to liquidate the debt. The servant pleaded so passionately that the king forgave him the debt. Thereupon the servant went out, and meeting a fellowservant who owed him, demanded payment. The fellowservant could not pay, and begged for time, but the servant who had been forgiven of his lord, refused to grant time, but cast him into prison till he could pay the debt. When the king heard of this he was angry. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest thou not also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18: 23-35.) The desire to forgive and the desire to be reconciled with all men, is an evidence of the broken heart and contrite spirit. And as often as we sin either against God or against man, we are called upon to repent and make amends as far as possible. The law of restitution is a natural one, and is so much a part of repentance that no man, although he may forsake sin, and turn from it altogether, can be fully justified without an earnest effort toward restoration.—S. N. L.

CONQUER your foe by force, and you increase his enmity; conquer by love, and you reap no after sorrow."—BUDDHA.

CONCERNING MYSTERIES.

THERE are many good and intelligent persons who do not accept Christianity because they cannot find a satisfactory explanation to every mystery that may present itself to their minds. Many of those also who have accepted Christianity, speculate on those questions which are beyond the pale of human reason, until they become entangled in a maze of uncertainties—doubt and sometimes apostasy following.

While we should exercise, to their utmost limit, all our reasoning faculties to acquire knowledge, we should never lose sight of the fact that there is always a limit beyond which even the most profound reasoners cannot go. When our speculations lead us into this region, which philosophers speak of as the Great Unknowable, there is much that we must accept that is not entirely, and even partially, understood by human reason alone. This is as true in the field of science as it is in religion.

Many so-called scientists who scoff at the credulity of Christians on questions of this nature are, as a matter of fact, even more credulous than those whom they ridicule. To illustrate: every student in science must accept the "Atomic Theory," that is, that every substance is composed of atoms. Just what an atom is no one can conceive, but the theory is that every substance contains an infinite number of such particles, occupying certain relations to each other. Yet every student of science must accept this theory, vague as it is, as a basis on which to make further research. Much of our knowledge of geology is based upon certain theories concerning the origin and subsequent formation of the earth. Thus it is in all the different branches of science, we accept many theories as a foundation on which the whole superstructure is built.

A gentleman conversing on the resurrection of the dead said: "Supposing a person is buried at sea. His skeleton is torn and mutilated and carried to distant parts of the ocean by monsters that live therein, how can his body be brought together, in the same size and form exactly as it was in life? Many are puzzled to know just how the creation of man was effected. These and many more are mysteries which cannot be explained nor understood by human wisdom alone. We may not know the precise manner in which man was created or the method by which he will be resurrected, any more than the scientist can tell what an atom is or how the earth was formed. But while the scientist leaves his mysteries and proceeds with the work in hand, the investigator of religious truth refuses to accept Christianity and shuts himself out of the science of sciences, with all its hidden treasures of knowledge, because some questions present themselves which cannot be answered to his satisfaction.

In dealing with problems which lie outside the realm of human

understanding, our only guide is to accept Divine authority, the word of the Lord, the only source of information from this region, as it is revealed to us through His prophets.

We do not understand the purposes of all God's laws with respect to His children ("Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them who love Him," I. Cor. 2: 9), but if we cultivate true faith in Him, His word will be a sufficient guide to us in all things.

Instead of the plan of salvation as taught by Jesus Christ there are numerous imitations of it concocted by the wisdom and learning of men. Doubt, infidelity, and the confusion which exists in the religious world at the present time, will continue to increase until the inhabitants of the earth exercise more faith in the Lord and Savior, and obey the laws and ordinances of the gospel, not because they can demonstrate the working of the same as they would a mathematical problem, but because it came from a source more authoritative than that of human reason and because the spirit of God which follows obedience to the gospel plan testifies of its divinity and efficacy. "The spirit searcheth all things, yea the deep things of God." (I. Cor. 2: 10).

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A READER'S PRAYER.

CHARLES LAMB once said he felt more like saying grace before a good book than before meat. H. H. Barstow, receiving his suggestion from Dr. Henry Dyke's "Writer's Prayer," in "The Ruling Passion," gives us a suggestive "Reader's Prayer":

"Lord, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading; for books than the Book. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say from a disciplined mind, a grateful Amen."

MANY favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—THOMAS FULLER.

A MISSIONARY'S FAREWELL.

The parting hour draws near,
We clasp each other's hand,
In ringing voice we hear
The old, well-known command,
"All visitor's ashore!"
One more last, swift embrace,
Long years may pass before
We see each other's face.

Now on the pier they stand.
And on the deck stand we,
And water lies between
Our boat and friends we see.
Full many a kindly heart
Beholds, with mournful gaze,
With tearful hopes and prayers,
"A parting of the ways."

The huge, gigantic boat
Still tethered to the shore,
Now loosened, is afloat,
Soon partings will be o'er.
A great and mighty thrill
Is felt from stern to bow;
A sway from right to left,
Then onward forth we go.

The gulf from boat to land
Is now a broadening space;
And smaller grows each form
And fainter fades each face.
We stand with tear-dimmed eye
As smaller grows the view,
Still fluttering kerchiefs wave
A last sad fond adieu.

Then on the mighty deep
Afar we on are borne;
Wrapt in deep thought we muse
If e'er we shall return.
Beyond the broad expanse
Of waters deeply blue
We know that loved ones wait
With joyous welcome, too.

And voices of the past
Come from that other land
To fill our hearts with joy;
And countless miles are spanned.
The patter of wee feet,
The clasp of outstretched arms,
With rapture soon to meet
Them at the dear old farm.

And deep within the breast
Wells up a heartfelt prayer
That they have all been blest
With Father's watchful care.
With zeal we've labored in
The vineyard of our Lord,
Growing from which we trust
Rich harvests may be stored.

s.s. *Celtic*, December 4th, 1909. BESSIE S. CLARK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 30, 1909.

THE DEPARTING YEAR.

THIS issue of the *Millennial Star* closes volume Seventy-one, and before another number appears the year 1909 will have ended and passed to the list of the departed. It has been a period of activity and progress for the Church of Jesus Christ of Latter-day Saints in every respect.

At home in Zion this grand organization has been increased in strength and in numbers. The stakes and wards and quorums and auxiliary societies have been kept in complete order, so that when changes have occurred through death, or disability, or removal or any other cause, the vacant places have been promptly filled and fresh life has thereby been imparted. New wards and quorums have been established as occasion required, and the visits of members of the First Presidency, of the Council of the Twelve Apostles, of the First Council of the Seventies and of the Presiding Bishopric have been attended with great success, and have kept up a lively spirit and close attention to duty by officers and members. The plans for the regular meetings at fixed dates of the quorums of the Priesthood have worked most favorably, and the revival of cottage meetings in the several wards is promotive of excellent results.

The visit of President Taft to Utah, his great address in the Salt Lake Tabernacle, his acquaintance with the people who founded and built up the State, and the favorable impression of the "Mormon" population which he received were among the important events of the year, and served to open his eyes to their true character and dissipate such error concerning them that he may have entertained in common with others who have heard the misrepresentations of deceivers.

Throughout the United States the work of proselyting has been vigorously prosecuted under the able and experienced presidents of the several missions. Their labors, as briefly reported from week to week in *Liahona*, *The Elders' Journal*, exhibit energy and perseverance of the most praiseworthy character, highly creditable to all who have been thus engaged, and successful in warning people of impending judgment and bringing many earnest souls to

obedience to the gospel. The missionary system in vogue has been admirable and efficacious.

In the European mission there has been no cessation of active and persistent efforts in the distribution of Church literature, in the holding of public meetings, in gospel conversations, in personal explanations of the doctrines and purposes of the Church and in defending it from the attacks of its defamers. Out-door preaching was diligently carried on when practicable, but was hindered in some degree by the unfavorable weather that frequently prevailed; yet a great deal was accomplished in that direction, and cottage meetings were held when street preaching was impracticable.

Opposition has been encountered in Great Britain in several places. This has arisen from the false reports circulated by sectarian preachers and their aids, who, in a number of instances, have watched the elders in distributing tracts, and have followed them up with vile attacks in printed form, and advice to people to burn the "Mormon" publications unread and refuse to receive any more. A mendacious half-lunatic who has during many years broken out occasionally in ravings that it would seem no sensible person would credit or even pay attention to, has again caused great excitement in some quarters, leading to scenes of violence and personal assaults on Latter-day Saints. But as soon as sober sense ensued, rational minds inquired as to the facts, and the result has been numerous additions to the Church. Challenges to debate have been wisely unheeded by the elders, according to advice, and this has proved to be the best method of stilling the angry waves of popular tumult.

In several instances newspapers have shown fairness by publishing the "Mormon" side of controversial questions, although that course was not approved by religious bigots and influential abettors of intolerance. But some so-called Christian magazines have given place to most outrageous perversions of fact and doctrine and denied to the assailed an opportunity for refutation. The liberal spirit of secular journalists in this matter shines out the brighter in contrast to the canting craftiness of pious scribes and modern pharisees. There is a pretty general impression upon the public mind that "Mormonism" has not had a fair field, and that our elders are greatly maligned and are an exemplary body of unpaid missionaries.

There are thousands of believers in the principles of "Mormonism" who have not the courage of their convictions and therefore do not "show their faith by their works." They are of the so-called "better classes" of the community. They fear the loss of their good name if they unite with an unpopular people, or that it would injure their business, or defeat their ambition. There are hosts of young persons, under age, whose parents are opposed, and women whose husbands will not give consent to their baptism, who

believe with all their hearts in the divinity of this latter-day work, but our rules forbid their admission into the Church under those conditions. There are many esteemed friends to our people who stand up in their defense but do not wish to embrace their faith. All this is in favor of the spread and ultimate triumph of the truth.

The diffusion of doctrine contained in our literature is showing its effects even in orthodox pulpits. Ministers in a number of instances are preaching many of the principles of our Church, and causing much comment thereby, but do not even hint at the fact that they are teaching "Mormonism," and they can find ample support for their utterances in the Scriptures to which their attention has been drawn by "Mormon" publications. This is encouraging, for the spread of light and truth is what we desire and the Lord will be glorified in the sequel. The breaking down of the walls of error prepares the way for the onward march of the latter-day kingdom.

The statistical report of the British mission, which will be published as soon as it can be compiled after the conference reports are received, will show that many hundreds of converts have been added to the Church by baptism, that over one thousand of our people have gone to Zion during the year, and more than three hundred elders have returned to their homes from Europe after having filled honorable missions. The publishing department has printed 5,982,000 tracts (of which 1,184,000 were the "Rays of Living Light"), 108,000 other pamphlets, 24,000 bound books, chiefly standard works, 170,000 conference handbills, and the regular issues of the *Millennial Star*, the circulation of which is rapidly increasing.

The monthly Priesthood meetings in the several conferences have been held wherever practicable and have been a source of pleasure and profit to all who have attended. The auxiliary associations also have been of great benefit. Several new Relief Societies have been organized and vacancies filled where they have occurred. Sister Romania B. Penrose of the General Board has attended many of them and given greatly appreciated practical instructions. The Sunday Schools are doing excellent work, and a great many children whose parents are not members of the Church are attending with children of the saints. The Mutual Improvement Associations and Bible Classes are numerous and attractive, and all of these societies are helpful in their respective spheres.

Remarkable progress has been made in the Swiss and German mission during the past year, notwithstanding the obstacles in the way and the administration of laws and rules restrictive of full religious liberty. President Thomas E. McKay has ably succeeded President Serge F. Ballif, an indefatigable worker who was released after a long and most successful mission. Everything looks prosperous in the countries comprised in that field. So with the Netherlands-Belgium mission under President B. Guy Thatcher, successor to President Sylvester Q. Cannon, who is now laboring

in Zion as an able minister of the Most High. Holland is taking hold of the gospel with a firm hand, and the Church there is in a flourishing condition. The Scandinavian mission is now directed by President Andrew Jenson and is waking up admirably to life and advancement. President Soren Rasmussen was honorably released therefrom during the year after a most successful administration. President Peter Sundwall still presses forward with energy and zeal in the Swedish mission with a fine stalwart band of elders, and the work is forging ahead there encouragingly.

President J. Wilford Booth, with a number of elders, has been honorably released from the Turkish mission and their places will not at present be supplied. Four missionaries under Elder Loy Wood, are left to carry on the work in Greece with headquarters at Athens. Brother Booth and his faithful wife, after laboring many years in the Turkish mission, are now rejoicing in Zion and viewing their past arduous endeavors with deserved satisfaction. President Henry L. Steed and his wife have also returned home from the South African mission with honor, having performed a splendid work, and President B. A. Hendricks is now in charge, pushing forward the good cause with a corps of valiant workers, and prospects there are bright and hopeful.

All the conferences in the British Isles have been visited twice during the year by the Mission President, who has also attended many district and other meetings in England, Ireland, Scotland and Wales, also in Denmark, Norway (extending to the extreme north of that northern land), Sweden, Germany, Holland, etc., and finding a splendid spirit among the saints everywhere. He has attended to the editorial work of the *Star*, ably assisted by Elder S. Norman Lee (who succeeded that valiant and faithful worker, Elder W. A. Morton), and supervised the business of the Liverpool office with Elder D. Ray Shurtliff, a most efficient and reliable mission secretary, and Elder Ralph H. Jones, as emigration clerk, who has admirably filled the place formerly occupied with honor by Elder Ralph H. Ludlow. The general conference of elders held in London in June was one of the events of the year, and was productive of much good.

In Japan *the Book of Mormon* has been translated and published under the patient and devoted labors of President Alma O. Taylor who has mastered that difficult language—the Japanese—during his long and patient and diligent mission to that country, so that on October 10th, 1909, an edition of five thousand copies was issued, after more than five years of assiduous work. He and the faithful elders with him are to be congratulated on this great achievement, the Church also upon this addition to the number of translations of the work into various living languages. The Orient has been a most difficult field for missionary labor, but the shell encrusting it has been broken and the future shows up with pleasant promise.

Australia, New Zealand and the Islands of the Pacific add gratifying increase to the Church. The Maories, Samoans, Tahitians, Hawaiians and many other natives as well as white people, all help to swell its numbers and join in the great work of salvation. The fidelity and devotion of the missionaries to the scattered remnants of the House of Israel whose ancestors, centuries ago, left "the land of Joseph" for those distant parts, are pleasing to the Lord and a cause of rejoicing to the whole household of faith.

Thus the "marvelous work and a wonder" which prophets of old predicted that God would "proceed to perform" in the latter days, is making its way throughout the earth, and while the worldly wise do not understand, they look on and "stay themselves and wonder," as the "meek increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel," they that erred "come to understanding" and they that "murmured" at the false creeds and lip-worship of dead religious forms, learn true doctrine and glorify God who has revealed Himself once more.

Every year develops more and more the kingdom that started in the nineteenth century as "a grain of mustard seed," but is now putting forth its strong branches, bearing its precious fruits and making ready for the angels of heaven to come and lodge there. Zion is arising in her beauty. Her stakes are strengthened, her cords are lengthened, her children are gathering from afar and her messengers are going forth to the ends of the earth. Her testing time is not yet over, nor has the dross been purged from the pure gold, but the signs are bright for her coming glory, and the Lord will hasten it in His time. We hail with delight the dawning of the millennial day and the spreading of the beams of the Sun of Righteousness, and we invoke upon the saints and the seekers after truth everywhere the spirit of light from on high, and wish them a happy and peaceful and prosperous New Year!

C. W. P.

ANOTHER PIONEER DEPARTED.

We learn from the *Deseret News* of the demise of Elder Samuel W. Richards, an old, well-known and highly respected laborer in the Latter-day dispensation. He departed this life on November 25th, having entered upon his 86th year, during the far greater portion of which he was actively engaged in the service of the Lord. He was born on the 19th of August, 1824, was baptized in 1838, went to Nauvoo in 1843, where he worked as a carpenter upon the Temple, was closely associated with the Prophet Joseph Smith and was one of the number of men selected by the Prophet to go on an exploring expedition to the Rocky Mountains, preparatory to the establishment of the saints there to grow into a mighty people, as the Prophet had predicted. He came on a mission to Great Britain in 1846 and labored successfully in Scotland with his

brother, Apostle Franklin D. Richards. He occupied a number of important civil and ecclesiastical positions in Salt Lake City, and in 1852 came again on a mission to this country and presided over the European mission. During his stay here he appeared before a Parliamentary committee under royal request, to give information as to the manner of conducting emigration companies, the order and success of which had reached the knowledge of the Government. Some of his suggestions were embodied in the emigration laws of this country. He was editor of the *Millennial Star* and returned to Utah in 1854, where he served several terms in the Territorial Legislature. He came again to this country in 1858 on a special mission, which he accomplished in a few months, and returned to occupy important positions in the militia, and other occupations. He performed some fine decorative work on the Salt Lake Temple, and for several years officiated there in the ordinances of the Lord's house. He was an able writer and speaker, thoroughly acquainted with the doctrines of the Church and qualified to expound them fluently and forcibly. He has left a numerous posterity and a great record as a faithful laborer in the vineyard of the Lord. He was vigorous in mind and body almost to the last of his earthly career, and bore a name which will be ever honored in Israel.

C. W. P.

WHY WE PREACH THIS GOSPEL.

A FEW days ago, while in conversation upon the principles of the gospel with a well-read man, this question was asked, "How have you received that which you seem to know?" Also, "I can't see what impels you men to come out here, forsaking all that is near and dear unto you, in order to do something that shall only bring favor to you after you die or leave this mortal sphere?"

We have received the light which makes our souls rejoice by seeking to follow that plain and simple, yet straight and narrow way, that has been marked out by the Author of our salvation. He said, "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16-17).

We are in the mission field because of the love we have for the souls of men. We have tasted of the good spirit which comes to those who seek to do the will of the Father, with an eye single to His glory; such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against which the apostle said, "there is no law." Never before have we enjoyed life as we have since finding the straight and narrow way.

We are here because it is our duty to the children of God; and because we love them. We have been so much favored by having received the light, that our hearts go out to all of God's creatures.

We are desirous of having them enjoy the sweet fruits of the spirit, after they have been taught righteousness, temperance and the judgments to come, and have accepted the initiatory steps into the fold of Christ. So you see, though we suffer the persecution of the ignorant and ungodly, we enjoy the good spirit that comes from God, which urges us to deeds of righteousness. We have a reward here, if we can only realize it, without waiting for the glory, honor, immortality and eternal life that is promised to the faithful.

The gospel of Jesus Christ is indeed, a stumbling block to the worldly wise and prudent. They seek the honor of men, and do not ask for advice or counsel. They will dictate unto their God from their finite minds. The scriptures say, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." (Psalms 107: 43.) "In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil." (Prov. 3: 6-7). The gospel, or the preaching of the cross to those who will not humble themselves, is foolishness; but unto those who look unto God for guidance it is the one way of salvation. In the days of the apostles men were trying to save themselves by their own wisdom. The preaching of Christ and Him crucified was a stumbling block to the Jews, and to the Greeks foolishness. Not many wise, not many noble after the flesh were called to preach the gospel, because they would not seek the Spirit of God to guide them aright. And through the humble and unlearned God is going to bring to naught the doctrines and wisdom of men "that no flesh should glory in his presence." Christ said, while praying unto the Father, "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11: 25.) We must become as little children, and not wish to choose our own way, but be humble and prayerful, if we prefer the better way; and if we wish to get into the kingdom of God and be exalted we must follow the Great Exemplar who said, "My doctrine is not mine," "Not as I will, but as thou wilt," "I am the way, the truth and the life; no man cometh unto the Father but by me." There is no other name under heaven whereby man can be saved other than the name of Jesus Christ. So, if man, who has his free agency, wants to choose his own way, and not accept the free gift of eternal life, he may have a kingdom of his own, but he never can, worlds without end, come into Christ's kingdom unless he is willing to be taught the principles which govern His kingdom, and places his life in harmony with them. Christ says, "The works that I do shall ye do also."

God is most gracious and merciful in sending His Only Begotten Son to atone for the sins of a fallen world, that He might break the bands of death and make known unto us the gospel, which contains the principles and laws that will bring us back into the presence of our heavenly Father. The gospel is offered freely.

We are invited to come unto God and find rest. The gospel of Christ is the gospel of love, not the gospel of coercion.

Saul, who later was called Paul the Apostle, thought those who believed in Jesus of Nazareth were departing from the true and living God; that they were ignorant and superstitious. But when he was converted to the way of Christ he saw that his learning was nothing in comparison to what he could get from the teachings of the humble Nazarene.

The scribes and pharisees, in the days of John the Baptist, no doubt thought him a very strange character when he came dressed in a raiment made of camel's hair, crying, "Repent ye, for the kingdom of God is at hand." Those self-righteous scribes and pharisees said unto Christ that they had not been in bondage to any man. And because they were of the seed of Abraham they thought they were heirs to the kingdom of God, and had nothing to repent of. Christ on this occasion said unto them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth will make you free." (John 8: 31, 32.) John denounced them saying, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3: 7-9).

We are here calling men unto repentance; to come out of their man-made creeds and to come into the Church of Christ; to receive His gospel which is able to make them wise unto salvation. We receive a reward day by day, as we strive to do His will, for we are gaining light and truth, which alone can save us. God can not save us in our ignorance and sin; but He can save us from them if we will only accept the "light, as he is in the light."

EARL JACKMAN.

FROM THE MISSION FIELD.

Releases and Departures.—Elders K. N. Skanchy and J. C. Christensen of the Scandinavian mission have been honorably released and sailed for home per s.s. *Canada*, December 23rd, 1909. They were accompanied by thirteen emigrants.

Baptisms.—A baptismal service was held at "Deseret," High Road, South Tottenham, London, on Sunday, December 19th, 1909. Two persons were baptized by Elder Nephi J. Brown. Also on December 26th, 1909, four persons were baptized, at the same place, Elder E. R. Dimond officiating.

A baptismal service was held at the Glossop Road Baths (Sheffield conference), December 28th, 1909. Six candidates were added

to the fold, Elders Fred. C. Sanford, William Duce and Archie M. Baxter performing the ordinance.

A baptismal service was held at the Corporation Baths, Aberdeen (Scottish conference), on Sunday, December 26th, 1909. Five persons received the ordinance at the hands of Elder R. S. Eccles. Confirmations took place at the evening meeting.

Successful Socials.—Christmas Day, December 25th, the Hyde branch (Manchester conference) held a very successful and pleasant social. After "tea" all enjoyed a well rendered program of songs, recitations, dialogues, etc. There were about one hundred and twenty-five persons present, a number of them from other branches and conferences.

On December 27th, 1909, a social was conducted under the auspices of the Sunday School and the Mutual Improvement Association conjointly of the Walsall branch (Birmingham conference). One hundred participants were treated to an evening of songs, recitations, games and choicest eatables. The children were presented with books as awards of merit under the hand of President L. H. Durrant, and Superintendent Carter as master of ceremonies. Professor S. Crompton of Walsall orchestra furnished the program of music, and all the committee deserve highest praise for a fine entertainment.

The children of the Liverpool, Bootle and Birkenhead branches were given a delightful party at Durham House in Liverpool, on Boxing Day, beginning at 2:30 p.m. A nice Christmas tree had been secured and dressed in the regulation habiliments, including a great variety of beautiful and useful presents. The most valuable of the presents were seven little velvet hoods for girls and a little cap of same material for a boy, all very pretty, and contributed by the Relief Society. Every child present received something to take home as a remembrance, something of use, or a good toy. A splendid program was given, all by the children, and some exceptional talent displayed. The room had been nicely decorated by the sisters, and after the program the chairs were moved back and refreshments served, and children's games played until evening.

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